

Vol. IV, No. 65

SEPTEMBER, 1935

# Church Messenger



## JUBILEE ISSUE

COMMEMORATING THE

# 60th Anniversary

OF THE ESTABLISHMENT OF THE  
ANGLICAN CHURCH IN THE PROVINCE OF ALBERTA

I vow to thee, my country, all earthly things above,  
Entire and whole and perfect, the service of my love;  
The love that asks no questions, the love that stands the test,  
That lays upon the altar the dearest and the best;  
The love that never falters, the love that pays the price,  
The love that makes undaunted the final sacrifice.

And there's another country, I've heard of long ago,  
Most dear to them that love her, most great to them that know;  
We may not count her armies, we may not see her King;  
Her fortress is a faithful heart, her pride is suffering;  
And soul by soul and silently her shining bounds increase,  
And her ways are ways of gentleness and all her paths are peace.  
—Sir Cecil Spring-Rice.

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*"One soweth, and another reapeth." "I sent you to reap that whereon ye bestowed no labour; other men labored, and ye are entered into their labours."—John 4: v- 37, 38.*



THE RT. REV. A. E. BURGETT, M.A., D.D.  
Consecrated Bishop of Edmonton, January 13th, 1932

## BISHOP'S LETTER

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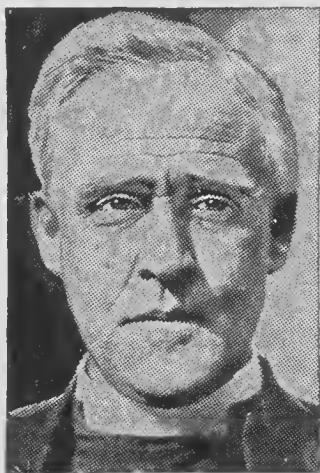
**T**HE SIXTIETH anniversary of the coming of our Church to Alberta is to be kept on Sunday, September 22nd. It is to be hoped that special reference will be made to this important event in all churches of the Diocese, Country as well as City. The Primate of all Canada, the Metropolitan from Winnipeg, and Bishop Knowles of Qu'Appelle, will come to Edmonton to preach in City pulpits in honour of our Jubilee celebration.

We should be very thankful for the great advance shown by the Church during this period of sixty years past and show our thankfulness and gratitude by a special effort to strengthen the Parish where we attend, spiritually and financially. It is only by an increased effort on the part of each one of us, that the Church in the Diocese can go forward and we must endeavour to find out where our efforts can be best placed to further this end, and to increase the efficiency of the Parochial work in our particular Parish.

May I, as Bishop, call upon the Diocese as a whole to signal our Jubilee by pressing forward in every department of Church activity and to endeavour to increase the spiritual growth of the Church and to place it upon a solid foundation ready to go forward to fresh victories, and greater advance in the work of God, and the teaching of Christian principles.

ARTHUR EDMONTON.

# A Message From The Primate



THE MOST REV. DERWYN T. OWEN, D.D., D.C.L.

Canon Newton did a noble pioneer work for the Church. His sacrifices, faith, and practical achievements are part of the foundation fabric of the Church in that part of Canada. All honour to his name! May we in the midst of our difficulties go forward with the same faith to the tasks committed to us.

DERWYN TORONTO,  
Primate.

## THE REV. CANON W. LEVERSEDGE GOES TO VERMILION

The transfer of The Rev. Canon W. Leversedge from Edmonton to Vermilion, after being in charge of two city parishes—St. Mary's and St. Michael's—leaves the city without the services of one who has given of his very best to the work of the Church, and in addition was untiring in his efforts in connection with various branches of diocesan activity.

The faithful ministrations of Mr. Leversedge will be long remembered by his Edmonton parishioners, and his counsel and co-operation will be missed from the deliberations of several important committees.

## Bishop's Appointments

The Bishop has appointed:

The Rev. W. Leversedge to be Canon of St. Aidans, to date September 1st.

The Rev. W. Leversedge to be Rural Dean of Vermilion, to date September 1st.

## Bishop's Engagements

Sept. 1st—Roxborough, Confirmation.

2nd—Tofield, Marriage.

5th—Open Club House of St. Aidans.

8th—Barrhead, Confirmation.

15th—House of Bishops, Calgary.

15th—Preach, Brooks, Alberta.

17th to 20th—Attend Meetings,  
Calgary.

22nd—Jubilee of Diocese, All Saints'  
Cathedral.

23rd—Pilgrimage to Poplar Lake Church.

29th—Mayerthorpe and Onoway,  
Confirmation.

## ANNIVERSARY BANQUET

A banquet in commemoration of the 60th anniversary of the establishment of the Anglican Church in the Province of Alberta will be held in the Corona Hotel, on Monday, September 23rd, at 7 p.m. Tickets, 60c.

## PILGRIMAGE TO POPLAR LAKE CHURCH

On Monday afternoon, September 23rd, a pilgrimage will be made to Poplar Lake Church, where a short service will be held at 3 p.m.

## ANNIVERSARY ISSUE

Owing to the expense involved in the publication of the Anniversary Issue of the Messenger, the following prices will be charged for additional copies, which can be obtained by application to the Business Manager:

Single copies.....each 25c.

In lots of 10 or more, each 15c.

## Church Messenger---Diocese of Edmonton

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Business Manager: D. W. F. Richardson.

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The publication of this magazine is to some extent, made possible by our advertisers, and we invite our readers, so far as they are able, to purchase their goods from them. Mail orders will receive the same courteous attention given to city customers.

## Editorial

Anniversaries of any kind perform a very fitting task in the general scheme of things. There is no more effective weapon in the armoury of man's thoughts against the onslaught of the devils of defeat and indecisiveness than the "Anniversary." Just for a little moment a halt is called in the onward march of things. The feeble wavering line of our spiritual reserves is remarchalled. The mind is bidden to look back and the soul as always looks forward. The eye of the mind remembers the past, and in that brief silence of the anniversary the soul claims its divinity. In her own rekindling light she walks with faith into the unknown future, hardly knowing whither she goes, but, seeing the celestial light, she affirms her intention to walk in that light until travelling days are done.

Those silent moments! What memorials! Mute testimony to a hurrying generation of the measured purpose of God. Amid the roar of traffic and the ceaseless tread of feet there stands the silent Cenotaph of Sacrifice. Out on the wide dreary wastes of ice and snow in Polar Circles the Cairn of Courage tells of the Spirit of endurance which lived within the breast of those who sleep in the deep silence beneath. And, mingling with the symphony of voices out of the wild, the silence that broods over the grave of some Apostle of the North calls the generation of children to come to a keeping of the faith with oneself and with one's God.

What mean ye by these stones? There is only one

answer for those who keep the faith. "Though God hides himself under the cover of the heavy cloud in the daytime, yet in the dark things of our life we see Him as a Pillar of Fire illuminating our lives with His own Presence."

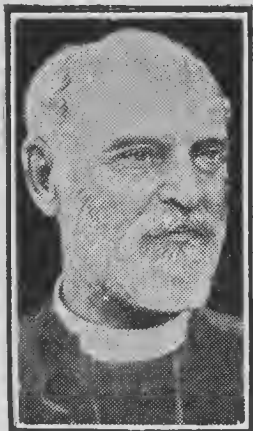
Thus it is at this time we are bidden to remember on this the Sixtieth Anniversary of the coming of the first Missionary of the Anglican Church to what is now the city of Edmonton, that one humble servant of the Living God gave twenty years of his life in loneliness and arduous toil, in weariness and in watchings and in journeyings oft, to carry his witness to men, that God is present with His people and that they can, if they will, claim their divinity. Ill-equipped and somewhat inexperienced he came and began a work which stands today.

That is the great truth to be remembered in the silence of this anniversary. If we care to listen, we shall hear those words of our Lord and Master again, charged with new meaning. "On this rock will I build my Church and the gates of Hell shall not prevail against it." It is perfectly true, as all the Servants of God have proved, the world beats in vain against the soul's fortress of faith.

It is in that faith we honour, not only "the little doctor," but all those, who, with him, have finished their course and kept the faith, having fought a good fight, looking always unto Jesus the Author and Finisher of all their humble work.

G. P. GOWER.

## Greetings From The Metropolitan



THE MOST REV. M. M. HARDING, D.D.  
Archbishop of Rupert's Land

August 22nd, 1935.

Dearly Beloved in the Lord:

There is no tonic quite as efficacious and inspiring for the drooping spirits of Churchmen as a little Church History and in spite of all our failures, mistakes and regrets in our own Ecclesiastical Province during the last eighty-four years, the growth and development of the Church of our Fathers has been very remarkable.

The creation of ten Dioceses out of the original Diocese of Rupert's Land tells its own encouraging story. At the present moment it is true the Church in our Province is passing through rather deep waters but under the guidance and in the power of the Holy Ghost as in the past, so in the future, our Communion will bear witness to Christ in seeking the lost sheep and feeding the flocks, wherever stray or scattered sheep are to be found, over vast and sparsely settled areas. The mission of the Anglican Communion in the World and in Christendom is a great and blessed one and we believe also its mission in this vast North land is a great and blessed one. Let us therefore fortify ourselves by God's grace for our tasks in the future.

The history of your own Diocese of Edmonton supplies also a splendid tonic for drooping spirits, for is it not true that from the advent of the first missionary in 1875 until this your year of Jubilee, lonely settlers, brave pioneers, busy farmers and ranchers, humble and hard-working men and women have been performing often in isolation, "the common round, the trivial task" according to their ability, serving God and their neighbours. These particular men and women have undoubtedly been witnessing for Christ in the most effective

ways. Is it not also true that faithful Bishops, Priests, men and women in their several vocations and ministries have inspired and led the faithful in great achievements?

Note the contrasts for encouragements:

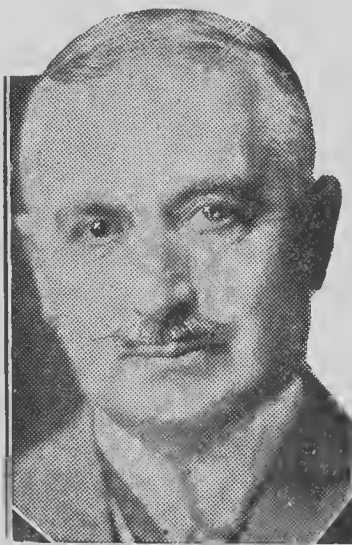
1875, one Priest.  
1935, one Bishop and forty Clergy.  
1875, one tent.  
1935, seventy-nine Churches.  
1875, ten Communicants.  
1935, 6,184 Communicants.  
1875, one Sunday School.  
1935, eighty Sunday Schools.

Surely the Bishop, the Clergy and the Congregations of the Diocese of Edmonton have reason to realize and give thanks as they celebrate their Diamond Jubilee! They also have every reason for pledging themselves as Ministers and Disciples of the Lord Jesus Christ to proceed, strengthened by His grace to accomplish the God-given tasks that await them in their homes and occupations, in their parishes and in their Diocese.

That God's richest blessing may rest upon you all throughout your Jubilee and in the future is the prayer of

Yours affectionately,

M. M. RUPERT'S LAND.



G. R. F. KIRKPATRICK, ESQ.  
Member of the Executive Committee. Has been actively engaged in church work since the pioneer days.

# A History of the Diocese of Edmonton

By THE REV. G. P. GOWER, Rector of Christ Church



THE REV. G. P. GOWER, B.A., L.TH.

In the year 1836 George Jehoshaphat Mountain, son of Bishop Jacob Mountain (1793-1825), was consecrated bishop of the Diocese of Quebec. At that time he was the only bishop in a territory which stretched from the borders of New Brunswick westwards across the continent to the Pacific Coast. Two years later however the whole of upper Canada was constituted a bishopric under the jurisdiction of Dr. Strachan. With this, one of his greatest problems, solved, Bishop Mountain set himself the task of laying the foundations of the Church in the rest of the Dominion. With indefatigable energy and zeal he travelled up and down the country. His journal records nine triennial circuits of the diocese. When it is realized that one circuit alone would involve some 4,000 miles of travel some estimate can be formed of the stupendous task this great man undertook.

The territory west of the boundary of the diocese of Upper Canada was still under the oversight of the Diocese of Quebec and in 1844 Bishop Mountain resolved to visit the Red River Settlement where John West in the year 1820 had begun the ministrations of the Anglican Church amongst the Hudson's Bay Company employees and the early settlers and Indians in the immediate vicinity. The story of Mountain's journey with his chaplain by canoe from Lachine to Red River remains as one of the epics of missionary journeyings. It was a

journey destined to achieve results of the utmost importance for on his return the Bishop petitioned the Church Missionary Society in England for the necessary support for the establishment of the Diocese of Rupert's Land. The Society responded, and in 1849 the Rev. John McCallum handed over to Bishop Anderson the work of the Church and School he had been carrying on at Red River, happy in the knowledge that in the future there would be richer harvests gathered from so meagre a sowing.

In 1863 Bishop Anderson was succeeded by the Rt. Rev. Robert Machray, a man whom history has shewn to be one of the greatest leaders the Church of Canada has known. Machray afterwards became the first Primate of all Canada. Under his statesmanlike jurisdiction the territory of his vast bishopric was divided into four separate dioceses: Rupert's Land, Moosonee, Saskatchewan and Athabasca. The work begun by the Rev. John West at Red River had borne fruit until in 1874, nurtured all the while by the missionary societies in England who gave generously, the Church was able to send three more men of great spiritual stature into the almost uncharted territory to carry its message of the Cross. Horden was made bishop of Moosonee, Bompas of Athabasca, and the Rev. John McLean, Machray's right hand man, was consecrated bishop of Saskatchewan in 1874.

From his See city of Prince Albert Bishop John McLean went forth on his long, arduous and incessant journeyings laying the foundations of the Church on the prairie. On December 20th, 1876, he writes to the S.P.G. from Edmonton: "I have made the journey by dog cariole over the snow. I left Prince Albert on November 29th, reached Carlton on the 30th Battleford on Dec. 4th, Fort Pitt December 7th, Fort Edmonton, 17th. I camped out in the open air nineteen nights already and expect to sleep in the same way every night for the next three weeks. . . ."

Bishop Machray knew his man, and "Saskatchewan Jack," as he was irreverently called by the cowboys of Southern Alberta, proved to be a true statesman of the Church, a strong leader and a veritable soldier of the Cross. At the time of his consecration someone suggested that his episcopal signature should be "J. Catch-what-y'-can." It was a prophetic utterance, for Bishop McLean became a masterful and resourceful "fisher of men."

One of his first acts was to appeal for two missionaries for the West. The call was answered by a Dr. Newton, a man of scholarly attainments but with very little experience in missionary work. He left his parish in the Diocese of Toronto in the spring of 1875 and after five months of tedious travel, during which he nearly lost his life through being run over by a heavily loaded Red River cart he arrived at Fort Edmonton on Sept. 28th.

The work of the Church in the future Diocese of Edmonton had begun; and what a beginning! There surely never was a more meagrely equipped expedition or a less auspicious start. When this little man arrived with his tent, surplice, prayer book, and bible there was no permanent residence in the Fort available. As for his congregation he, asks quaintly, "I had been sent as missionary to the settlers. But where were they? I could not find such persons as we usually designate settlers. Beyond the mission stations even a potato patch was seldom seen and a farm, never."

After a while he obtained an unfinished house from a Mr. Hardisty and with great difficulty and enormous cost made it fairly habitable for the winter. His cooking stove cost him one hundred dollars. There was neither coal nor oil, and tallow for making candles cost 50 cents a pound. His winter jacket of moose skin and a pair of trousers of the same material cost him 45 dollars. He missed his beloved books and with his ink frozen most of the time through that bitterly cold winter, he endured the solitude with cheerful resignation but with many misgivings.

A remarkable study, this "little doctor," as he was affectionately called. Bishop McLean says he was not a successful missionary. In the general meaning of the term perhaps, he was not. But as one reads of him, an unadaptable man adapting himself to strange ways and surroundings, meeting opposition and disappointment, facing danger with a peculiar indifference, and performing physical feats of endurance which would daunt the strongest, far removed from his wife and family and fighting the solitude of those long years one cannot but admire the tenacity of purpose and the faith in the righteousness of his cause that sustained him. A man's friends are his best credentials, and it is on record that children loved the "doctor." It is quite true that the detachment of his thought and his eccentricities created wide gaps between himself and his people, but there were not wanting those who saw in those twinkling eyes something of the child still predominant in this curiously unworldly man who yet had the faculty of making very shrewd decisions. Let it be said before it is forgotten: Dr. Newton heard a call, he answered it, he stayed loyally at his post. He held fast and was faithful. History alters the verdict of the

Bishop, and in any case God chooses the weak and the imperfect to do His perfect work.

The waters of the Saskatchewan have borne away the sounds of the storms that buffeted him and the voices of the people who defrauded him, while the sounds of rebellion and the discordance of a gross commercialism of boom days re-echo only. His work stands and we are living witnesses to that in the Church which he planted here.

Dr. Newton built his first church (All Saints) on a piece of ground overlooking the Saskatchewan, close by what is now the corner of 121st Street and Victoria Avenue. It was probably one of the most expensive mission churches ever built. The ultimate cost of this log building, which was praised by Bishop McLean as being in excellent ecclesiastical taste, was \$2,500. Later on in the years 1881-1883 emigrants began to come in greater numbers. A village sprang up about a mile and a half east of the church site and it was found necessary to hold services there. So far as can be ascertained, it was in connection with this mission that the first definite organization of women was formed to help the finances of the church. Two ladies of the All Saints' congregation collected enough funds to pay off the debt on the organ being used at St. Michael's mission. Newton was very fond of Indian work and used to visit Saddle Lake encampment and also Victoria. Later on the Rev. R. Inkster took over the Saddle Lake Mission, which is some 120 miles from Edmonton. The "East End" congregation was definitely organized by the Bishop in October, 1883, and with the increasing population continuing to settle in that area, the fortunes of the first church began to dwindle until finally it was not used at all—suffering eventually an undignified fate at the hands of the auctioneer, being sold for fifty dollars.

Later on Canon Newton built another church at Poplar Lake, some eight miles from the centre of the city. This church still stands and, since the Hermitage, the Canon's dwelling place, has just been pulled down, it is now the only visible reminder of his own handiwork.

But if no graven memorial or pillar of remembrance remains, his works do follow him. For from that time forward there came with the ever increasing stream of people, men and money, from England and eastern Canada, to build upon the foundation laid by William Newton.

On December 6th, 1880, Edmonton's paper, "The Bulletin," published the following item: "Track was laid on the C.P.R. east of Winnipeg to within three miles of Rat Portage." The railway age had come and the thin ribbon of steel changed the face of the province of Alberta.





THE RT. REV. W. G. PINKHAM  
First Bishop of Calgary. Consecrated 1887

Such was the development in the South that in 1887 it was deemed time to form the diocese of Calgary which was placed under Bishop Pinkham, a bishopric which covered 100,000 sq. miles. Some estimate of the invasion of the prairie can be formed. In 1903 the railway had been laid through to the Rocky Mountains and northwards to Edmonton. The population had increased to 37,000 of whom 30,000 were English speaking people.

In 1885, the Rev. T. Bourne had been sent to the Blood Indians as S.P.G. Missionary. His congregation in Lethbridge knew him as "the Bourne to which no traveller returns," a comment on his long sermons which however did not lessen the estimate of his worth. The record of faithful service to the Indians makes for inspiring reading but can only be mentioned here as a witness to the long and sustained interest of the Church at home in one of our greatest problems. As the country opened up the missionary charted new areas for the Church. Macleod had been established since 1874, then follows Calgary, 1884; Pincher Creek, 1888; Wetaskiwin, 1894, and Edmonton and Fort Saskatchewan, 1895.

In 1891 the Rev. Cunningham was ordained deacon and placed in charge of Edmonton—Canon Newton being made missionary. Cunningham was followed by the Rev. A. Stunden who in 1894 became the first Rural Dean of Edmonton. Under him the new All Saints' Church was built in 1896. The church was enlarged in 1905 during the rectorship of the Rev. Henry Allen Gray, afterwards the first Bishop of the Diocese of Edmonton.

In 1919 the church and parish hall was completely destroyed by fire and it fell to the present rector, the Rev. Canon E. Pierce-Goulding, who succeeded Archdeacon Webb, in 1918, to undertake the raising of funds for the new church. Over \$40,000 dollars were subscribed and the foundation stone of the pro-cathedral church was laid on Sept. 17th, 1921.

During all this time a congregation had been steadily increasing on the South Side of the river. In 1893 the parish of Holy Trinity was formed. Its first rector was our first Bishop. The present church, which is one of the finest Anglican churches in Western Canada, was built during the rectorship of Canon Carruthers, who was succeeded by the present rector, the Rev. G. G. Reynolds, in 1927.

The new parish of Christ Church was created in 1909 and its first church erected. The rapidly increasing population necessitated a larger church and during the rectorate of Canon Comyn-Ching, who followed Canon McKim, a very picturesque building was erected on a site quite close to Canon Newton's original log church.

Space forbids any more than just mention of other city churches. St. Peter's, St. Mary's, St. Faith's, St. Mark's, St. Michael's, St. Luke's, St. John's, St. Paul's, St. Barnabas, and St. Stephen's. The story of one is but the re-written history of the other; a history of faithful service, dedicated talent and loyal help on the part of clergy and people. One striking feature today is the loyalty and affection held by our people for their clergy.

Nor was the surrounding district backward in its evidence of marked progress. For instance, we find



THE REV. CANON E. PIERCE-GOULDING, B.A., L.T.  
Rector of All Saints' Cathedral

## All Saints' Church » Destroyed by Fire, Dec. 20th, 1919



The foundation stone of All Saints' Church was laid by Dr. E. A. Braithwaite on August 26th, 1895 and the first service was held on January 6th, 1896, by the Rev. Alfred Stunden, the Rector. The Parish Hall was built in 1899, and in 1905 (during the rectorship of the Rev. Henry Allen Gray) the church was enlarged at a cost of \$12,000, and an organ was installed.

Archdeacon Webb, who became rector in 1914 when the Diocese was formed, resigned in 1918, and was succeeded by the Rev. E. Pierce-Goulding. On December 20th, 1919, the church and parish hall were completely destroyed by fire.

The corner stone of the new Cathedral was laid on September 17th, 1921, by the Rt. Rev. W. G. Pinkham, Bishop of Calgary.

in 1894 the Rev. G. d'Easum at Beaver Lake, and the Rev. Robt. Connell at Sturgeon; the Rev. C. H. Andreas went to Wetaskiwin in 1896, and Leduc was placed under the Rev. J. J. Jones in 1899. Vegreville was opened by the Rev. G. Card in 1904, and the Pembina Mission was visited by the Rev. A. A. Cramp in 1906 and continued under the charge of our own veteran missionary, the Rev. Leversedge, in 1907.

Bishop Pinkham of Saskatchewan and Calgary dedicated Immanuel Church, Wetaskiwin, on August 1st, 1895. Emmanuel Church, Battenberg, was erected in 1907 under the Rev. A. O. Cheney. Christ Church, Manville, was erected in 1906; St. Mark's, Hardisty, in 1907. St. Thomas', Wainwright, was dedicated by Bishop Newham on April 18th, 1909, and St. Catherine's, Edson, was built in 1911, and dedicated on May 28th of that year by the head of the Edmonton Mission.

When the Synod was held in Edmonton in 1904 Edmonton and district sent 15 lay delegates. There was Wm. Mason of Bon Accord, and Wm. Hawkins of Colchester, D. M. McLean of Fort Saskatchewan and E. C. Simmonds of Leduc, F. S. Mitchell of Poplar Lake, and E. C. Roper of Rosenroll, Chas. Brumfit of New Tunnon, and J. S. Slater of Ponoka. Strathcona sent A. J. Mode and W. J. Birnie Brown. Wetaskiwin was represented by H. D. Mills and C. E. Compton, and the Edmonton triumvirate, E. C. Emery, W. C. Strathy and G. W. Almon, by their presence affirmed the growing influence of the Church—a somewhat different story to Canon Newton's, who complained of his inability to interest any men in the work of the church because of their continual roving in search of a livelihood.

This brief historical sketch cannot render just recognition to each phase of development but it would be more incomplete if the history of the Edmonton Mission were omitted.

For a full and accurate account of the work of that band of missionaries, reference should be made to W. Burgon Bickersteth's book, "The Land of Open Doors."

Here we can do no more than recall the past and render due tribute. "It is not possible," says Bishop Pinkham, "to over estimate the value of the movement begun in 1909 by the Rev. W. G. Boyd, then one of the Archbishop of Canterbury's resident chaplains. After laying his proposal before me, Mr. Boyd decided to visit Alberta, and after he had done so we met again in Montreal. During the following winter the English Archbishops issued an appeal which resulted in the formation of the Archbishops' Western Canada Fund. The following spring Mr. Boyd and his colleagues, clerical and lay, took up their headquarters in the Edmonton district."

There must be many who recall those men—Boyd and Bailey, Dallas and Ball, Mercer and

Provis, Trench and Whitaker, Creighton and Swan, Boustead and Simmons, and many another layman who answered the call of their leaders in England. How much we owe to the Mother Church will never be fully realized. In 1903, for instance, there were 17 clergy in the Diocese of Calgary, supported by the S.P.G. in England; and here in the years of feverish development just when help was needed, the Mother Church again gave more than generously. Year after year money was subscribed, and men came. In 1911 the amount was \$22,000; in 1913, \$25,000; while the total amount sent to all the various missions in the west was over \$70,000 in that same year.



THE EDMONTON MISSION, Erected 1911

The story of the work they accomplished during those years until the outbreak of the war still inspires. Mission houses were established at Wabamun, Lac la Nonne, Westlock, Paddle River, Edson, Onoway, Entwistle, Dandurand, Greencourt, Stony Plain, and Telfordville. Churches were put up all over the country—Pibroch, Sion, Clyde, Padstow, Paddle River, Heaton Moor, White Court, Wild Horse, Redwater and Peavine.

They went into the sparsely settled districts and laboured with great unselfishness for their people. It is doubtful whether the diocese would have been formed so soon had it not been for the men of the Edmonton Mission, and the cordial co-operation of their leader with the diocesan authorities after the sister diocese was created did much to ease the burden and should not be forgotten.

The Roll of Honour in the Chapel of the Mission House gives further testimony of the power of the spirit of sacrifice engendered in the hearts of those men who knew how to die as well as to live.

Little remains to be told except that which is well known to recent memory. In March, 1914, our first Bishop, the Rt. Rev. Henry Allen Gray, was consecrated and almost directly the diocese was plunged into the abnormal conditions of the war time years. The clergy list was depleted and congregation dwindled. Variable economic conditions hardly improved things and the new executive were faced with tremendous difficulties. Much ground was lost and had to be recovered and it was not until 1931 that the Diocese could be said to have sufficient man power to cope with the task of lengthening its cords and strengthening its stakes. Even so, the scarcity of means and the huge burden of transportation in this automotive age, the dwindling mission grants and the depreciation of church property constituted an almost insuperable difficult.

Bishop Gray was forced to resign in 1932 on account of ill health. He took up his abode in England and from time to time he speaks to us a word of greeting and encouragement. His last message, written at this time, is pre-eminently true: "I believe," he says, "the diocese is stronger than it thinks it is." Still hampered in its work it is true to say that it is in the most favourable position of almost any diocese in the

West. Under the able administration of Bishop Gray's successor, the Rt. Rev. A. E. Burgett, who came from Qu'Appelle as General Missionary, helped by the quiet effective strength of Archdeacon Cornish, who resigned his rectorship of St. Stephen's to become Secretary-Treasurer, the diocese is moving into more favourable waters.

Let us think of the achievements of the past few years—the episcopal endowment fund, the absence of overdraft at the bank which burden so many dioceses, the response to the restoration fund, the manning of the vacant missions, the constant growth in numbers, the respect the church has gained from those not its members, the recent growth of interest among the laymen, the steady and persistent work of the W.A. If we look unto the rock whence we are hewn we shall find little excuse to assume that terrible air of inevitability of defeat which characterizes some of the ungenerous critics in our own ranks.

Rather let us remember that lonely little man standing on the edge of a strange, uncouth world with stranger feelings in his breast, "conscious" as he says, "Of only one abiding thing, the Divine overruling in the destinies of men."

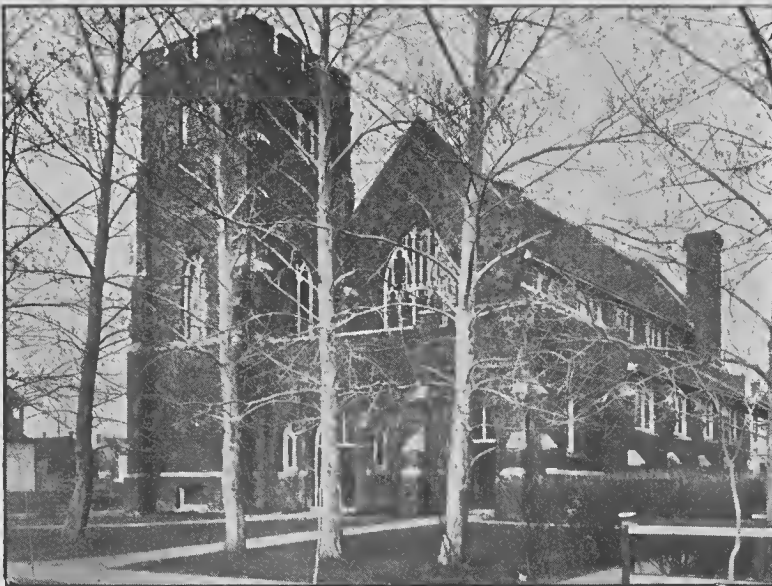
Give to thy sons to bear the message glorious,

Give of thy wealth to speed them on their way,

Pour out thy soul for them in prayer victorious

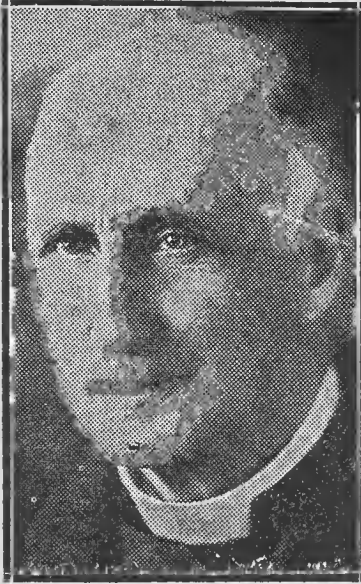
And haste the coming of the glorious day."

That day when "the earth shall be filled with the glory of the Lord as the waters cover the sea."



Holy Trinity Church. Built 1913. Present Rector, Rev. G. G. Reynolds

## Secretary-Treasurer's Message



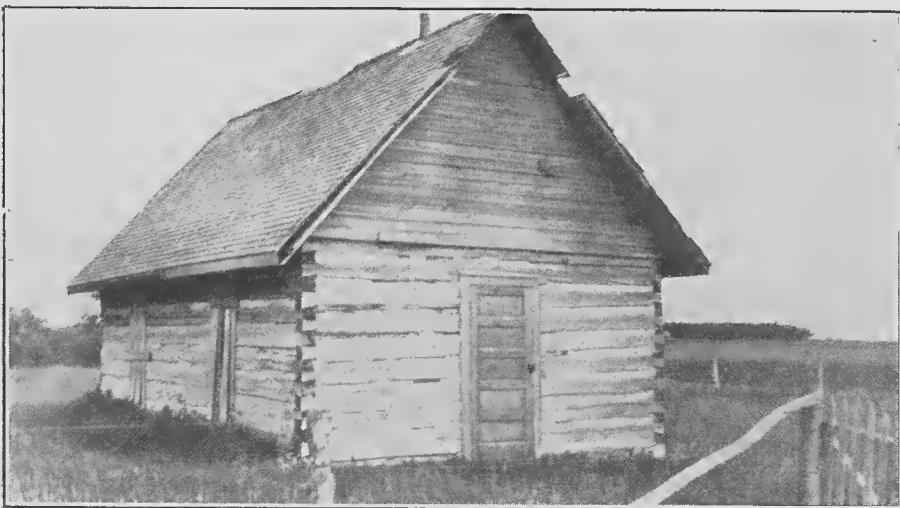
VEN. ARCHDEACON F. C. CORNISH, D.D.

I HAVE been asked to write a few lines for your special edition covering the sixtieth anniversary of the commencement of missionary work by our Church in this part of the Province, and with which the name of Canon Newton is closely associated. I thought it would interest some of your

readers to know that I met Canon Newton for the first time at the first meeting of the Synod of the Diocese of Calgary, in 1889. The late Bishop Pinkham presided, in whose diocese I worked thirty-two years afterwards, as Incumbent of Gleichen. Looking over the names of the Synod Officers one realizes the great change that has taken place. The Executive Committee consisted of 4 Clergy and three laymen; Archdeacon Tims, the only Clergymen still in the Diocese and still in active work, the three laymen, I think, have been called to a higher sphere of labour. I notice that amongst the delegates to Provincial Synod the names of Canon Newton and myself are included, the former as one of the Clergy and the latter as a lay delegate.

The Synod sermon was preached by the Metropolitan of Rupert's Land, the late Archbishop Machray, and his text was, "In quietness and confidence shall be your strength." Reading that sermon over today and looking back over the years that have past, we realize the full meaning of the text, and value more than words can express, the heroic struggles and noble self-sacrifice of men like the late Canon Newton.

Ten priests, one deacon, and twelve laymen attended that first Synod, and amongst the latter are the names of the first Bishop of Edmonton and your humble servant.



The second church erected by the Rev. Wm. Newton about the year 1893

# Congratulations from First Bishop of Edmonton

THE RT. REV. HENRY ALLEN GRAY, M.A., D.D., 1914-1931



To the Rt. Rev. the Lord Bishop of Edmonton,  
 To the Brethren, the Clergy and the Laity:

I offer to you and to the whole Diocese of Edmonton my very hearty congratulations on the occasion of your Jubilee Celebration and also your twenty-first birthday as a Diocese. And in so doing, my thoughts go back, first to the first meeting of the Synod of Calgary in 1889, in an extremely cold month of February, a fitting augury to the bitter struggles which were to be faced and overcome in the years to come, and out of which it would gain strength and courage to carry on. It was on landing in Montreal in 1913 after a visit to England that I heard of the division of the Diocese of Calgary, and on my return to Edmonton I found the Bishop's instructions requiring me as Archdeacon to take the necessary steps to call together the Lay-Delegates in the newly separated area, to form the Synod of the new Diocese, and put forth the draft Constitution. Judge Ford then became our first Chancellor, and threw himself and all his splendid abilities into the drawing up of that draft.

But the outbreak of War stopped all our schemes and plans for the developing, the work and administration of the Diocese. There were many very dark days. Days dark with the difficulties which confronted us, dark with the burden of persistent misunderstanding and lack of Sympathy when we most needed it. But through it all I see

the guiding hand of God as I have been seeing it these last few months of illness very clearly.

I cannot leave out of my retrospect the wonderful help that came to us from the establishment of the Edmonton Mission.

Its work has left behind an enduring influence. Help came at a time when the future looked extremely black and did much to restore to us the spirit of hope and of adventure.

Any reference to the past and early history must contain a grateful reference to the Women's Auxiliary, which sprang into vigorous life from the very beginning. And I must bear testimony to my belief that much of the success of the beginnings of their work was due to the strong spiritual atmosphere which then, and always has been so marked a characteristic of their organization.

Looking at the situation from afar I cannot avoid the impression that the Diocese is much stronger than it thinks itself to be. It can and ought to bring the influence of the principles it exists to promote, to bear upon the subjects of common interest to the community. It must be no longer concerned only with the matters that concern its own affairs and well being.

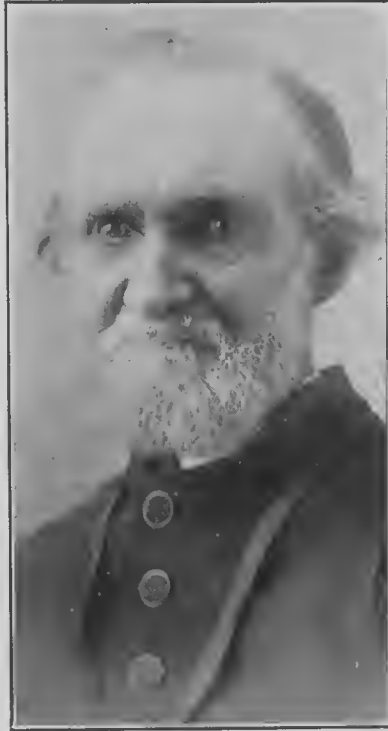
It is my hope and prayer that its vision of its part in the future may grow clearer and much wider and that in the strength of its experience of the past it may go forward boldly and fearlessly to fulfil its task of bringing the influence of the Christian faith into the sphere of public life and affairs. In conclusion may I bear testimony to the wonderful help which was given to the work of establishing the administrative machinery of the Diocese by men like Judge Ford and Mr. Kirkpatrick and other laymen still living; to Archdeacon Webb, Archdeacon Howcroft in those early days, and to my faithful chaplains Canon Clough and Rev. W. Leversedge among others, who in those early days helped to build up the work of the Diocese on a sound foundation.

I trust that the next half century in your history will be fruitful to the Glory of God and the advancement of His will that all men should be saved and none should perish.

St. Luke's Church (the Rev. W. H. Hatfield) in the Bonnie Doon district is very proud of its neatly arranged plant. In 1929 the basement was enlarged and after three years of voluntary labour a splendid layout was effected largely due to the work of Mr. Hornby who has now passed to higher service. A unique feature is the "total immersion" font.

## Building The First Church

Extracts from "Twenty Years on the Saskatchewan," by The Rev. Canon William Newton



THE REV. CANON WILLIAM NEWTON

**D**URING the years 1876 and 1877 a small church became absolutely necessary near the fort at Edmonton. We had held services in whatever houses could be obtained; but sometimes the people were away on the plains freighting, or there would be sickness in the family, and the rooms could not be used for Sunday gatherings. But how were we to build, and where was the money to come from for building? Ours was not an Indian mission, but a mission to settlers, and our people were very poor, and there was absolutely no money current in the country; everything was done by barter, or in trade, as it was called. The only standard of value was skins—mostly beaver-skins—and it became a problem how to manage the finances of church-building when there were no finances, and no skins to barter for labour, or the means of labour. And where were the materials for buildings to be obtained? or how was even the ground to be secured on which a building could be safely erected? The question as to who owned any land was a difficult one in those

days. However, a settler, a mile from Fort Edmonton, very kindly allowed us from his claim five acres, for which I gave him five dollars, as the only way of defining the bargain, and securing the rights of both parties (these five acres afterwards became nine, when the surveys took place). I made an endeavour also to secure a lot of a hundred and sixty acres for Church property, but there were none at the time available for our purpose. The ground being secured, the next thing was to obtain building materials.

In the winter of 1876 the Bishop of the diocese for the first time visited the Edmonton district, and encouraged the idea of church-building. A committee of local men was consequently formed, but only subscribed about thirty dollars towards the two thousand dollars which the little church cost.

However, I gave orders to have the frame erected for the sum of two hundred and fifty dollars; the man allowed ten dollars discount, and I myself paid two hundred and forty dollars, as a first

personal subscription, hoping thereby to stir up the public generosity. Again the building was at a standstill, until the Church authorities sent the sum of five hundred dollars. Then, under the direction of the chief trader, men were provisioned and sent into the woods to cut lumber; and as flour was twenty-five dollars, or five pounds sterling, per hundredweight; sugar fifty cents, or two shillings a pound; and nails fifty cents per pound, the five hundred dollars were soon spent. The shell of the church was nearly completed, the inner roof was bare, and there was no chancel end. The wages of the only man who would undertake the work ran up frightfully. Just then a Government saw-mill was being closed sixty miles above the fort. I bought a part of their lumber, enough to complete the building, and again this was my own personal subscription. By the earnest appeals of the Bishop of Saskatchewan, the Society for Promoting Christian Knowledge sent another sum of five hundred dollars.

These matters require to be stated if the circumstances of a pioneer colonial missionary are to be correctly narrated, or his work is to be understood by persons at a distance. I have not pictured the weary nights I spent in writing letters of appeal for subscriptions to the leading people of the North-West, with very little result; nor can I describe the sacrifice of common comforts, and even of the necessities of life, which had to be made while these burdens lasted. I had faith and hope enough to bear them once; if I were called upon to pass through the discipline a second time, I am afraid I should lack the courage to make the attempt in similar circumstances.

This church was subsequently sold by auction for fifty dollars, and used for a stable. It ought to have remained where it was built, and the ground around the church would have made an excellent Church of England cemetery.



ST. MARY AND ST. GEORGE, JASPER  
Vicar: Rev. R. E. Bradshaw

## The Parish of St. Faith's Edmonton

The Rev. Canon C. F. A. Clough

Inasmuch as we are in common with the rest of the brethren in the Diocese rejoicing in the observance of the sixtieth anniversary of the founding of the Church in these parts, it would appear to be fitting to show the historical connection of this our own Parish with a great movement commonly known as the A.W.C.F. Movement, twenty-five years ago. The greatest youth movement in the history of the Anglican Communion was commenced here. Headed by the Rev. W. J. Boyd, Domestic Chaplain to the Archbishop of Canterbury, a band of most carefully selected young men began to search out the scattered sheep in the area to the North and North-west of Edmonton, constituting the larger part of our Diocese. The Edmonton Mission was established and the first Parish to become the centre of their work was our own Parish of St. Faith's. Altogether some twenty-two men went itinerating through the country, bringing comfort and cheer to the isolated settlers.

The Motherland was lavish with her gifts of men and means, raising no less than \$250,000.00 for this work throughout the West, leaving an endowment so far as this work in this part was concerned of \$80,000.00, as well as giving many of the buildings, not the least of these is the property known as the Edmonton Mission House.

We must ever remember with prayerful thanks the self-sacrifice which founded this work and it must be a source of consolation and joy to some of the early ones to know that the work of the Church in this their first centre has grown in membership and influence. The Sunday School of six started by Sister Mary and Miss Warden now numbers 350 and the Church influence is ever widening. For those who had the courage and inspiration to start this work we thank God and pray that we may ever measure up to the opportunity which prompted this Missionary Enterprise at the beginning.

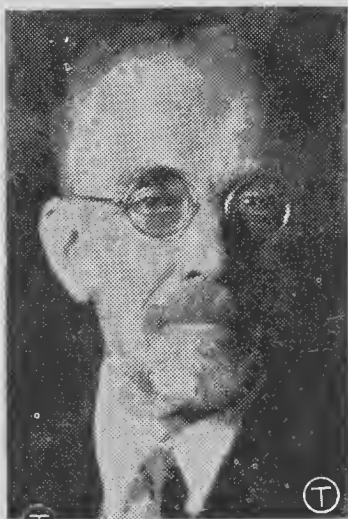
The very beautiful furniture of the sanctuary of St. John's, Sedgewick, and also of All Saints', Lougheed, is the gift of parishioners. That of St. John's is the handiwork of a local craftsman.

"One soweth, and another reapeth." "I sent you to reap that whereon ye bestowed no labour; other men labored, and ye are entered into their labours."—John 4: v. 37, 38.



## Forty Years Ago: Recollections of Canon William Newton

By THE REV. ROBERT CONNELL, Victoria, B.C.



I WAS stationed as a lay reader at Sturgeon Mission, north of Edmonton, in 1894, and there I first heard of Dr. Newton. One winter's night I walked from my cabin to Poplar Lake with two other men and heard him lecture to a crowded schoolroom. His subject was "Miracles," but the cold night, the long walk, and the heated room made me miss most of the lecture. The following year I was at Beaver Lake and as I was still a reader, the Canon drove out to Logan at the Bishop's request and went with me through my large mission administering the sacraments to our scattered people. Thus in beautiful summer weather we circled Beaver Lake, took our way across the still unsettled country between it and Egg Lake, and so on to the Hudson's Bay post at Fort Victoria or Pakan. Then we went up the Saskatchewan to the Lobstick settlement and thence south to Fort Saskatchewan and the Hermitage. Naturally I got to know him well on the trip, and from then on I almost invariably stayed with him for at least a night when I came into Edmonton.

Later on after I had settled in Innisfail the Canon visited my wife and myself there. He finally moved to Victoria, B.C., and it was through him I went there as first incumbent of Ladysmith, an office, however, I never filled. Instead I became incumbent of St. Luke's, Cedar Hill, with its mission field, and into my parish the Canon moved

after his second marriage. There he died and was buried after I had left for the diocese of California.

There is matter for a book of reminiscences in one's recollections of the old Canon or, as he was affectionately called, "the little Doctor." In his quaint belted cassock — neither Anglican nor Roman in design—he was a familiar figure of the North Country of those days. He had driven overland from the East, a really remarkable feat for a man of his up-bringing. His short white beard, low stature, the merry twinkle in his eye, his habit of addressing everyone as "my child," his old-fashioned but never stilted manner of speech: all these will come back to those of us who knew him intimately.

I don't know how much of the Hermitage is left; I hope at least the beautiful birchwoods on the river's bank which were so great a delight to him. The place itself was almost a little village. There was the house where he cooked his own meals and had in the kitchen corner a home-made bed with a full book-shelf overhead, while upstairs, at least when I formed "company," was the dining-room, its walls and ceiling papered in my time with the pages of "Church Bells" with their pictures. Outside this building was a bell from England about which some controversy with the Edmonton church authorities went on. Then there was at right angles a cabin for the entertainment of his native friends from the vast countryside about, and a similar cabin nearby was kept as a very plain and simple chapel, its chief ecclesiastical marks being the little Holy Table and the red cloth that decked it and the wall behind. Last of all was the largest building, a second two-story house encircled by some of the finest lilacs I have ever seen, beyond which lay green lawn and gay flower-beds, for the Canon was an enthusiastic gardener. Downstairs was his library, a really remarkable collection of books. Memorable to me is that room because there I first acquainted myself with great men of whom but for it and its contents I might have remained permanently ignorant. Thus there it was I first read Frederick Denison Maurice and James Martineau. Above the library were bedrooms for his special guests and from windows you looked out across the river's wooded valley to the fertile lands towards Clover Bar.

Canon Newton was a genuine and enthusiastic student, keenly interested in every new trend of thought. Trained for the Unitarian ministry and then exercising his office among the Congregationalists of England, there was something eclectic about his religious ideas. In many ways a thorough Modernist he was very sympathetic to the Anglo-Catholic school, though neither their dogmatic theology nor their ritual had any special interest for him. It was rather that he recognized in them something greater than either of these; a sweet reasonableness towards life and a sense of mystery in the world of Nature. He loved Keble in the "Christian Year," and I still have and prize a copy he gave me after my ordination in 1895.

I often recall the many hours I spent with him in those far-off years and I thankfully acknowledge

that he was a great influence in my life. He was not faultless—who of us is?—but he was none the less, and perhaps because of it, a man who won your affection by a certain childlike simplicity. He lived for many years a very lonely life, moving even among men in a little world of his own. Such a life is calculated to produce eccentricity and he was not free from it. But that he was always faithful to his trust among the simple people of the Great Lone Land was evident to me wherever I went in their kindly testimony to his friendship and helpfulness.

Men are so easily forgotten that I am glad to know that the Diocese of Edmonton is honoring this pioneer and to add my brief testimony to the record of his worth.



Canon Newton's Residence, known as the "Hermitage."—Belmont.



Taken from the papered walls of the Hermitage this fragment speaks eloquently of days that are past.

# Our Capital City

1875      Sixty Years of Progress in Edmonton      1935

By JOHN BLUE, ESQ., Secretary, Edmonton Chamber of Commerce



JOHN BLUE, ESQ.

The celebration of the 60th anniversary of the founding of the Anglican Church in Edmonton is a very suitable date to consider the history of Edmonton. When Canon Newton arrived in Edmonton September 28th, 1875, the place was eighty years old, having been founded by the Hudson's Bay Company in 1795. It was the end of a great period in the history of the Fort, co-existent with the great years of the western fur trade—years of colorful romance and glamorous adventure when the activities of the whole Saskatchewan Valley were dominated by fur hunters, fur brigades and Chief Factors of the Great Company like Rowand, Christie and Hardisty. It was, on the other hand, the beginning of a new period in which the old fur post was to grow into a metropolitan city and the capital of one of the provinces of the Canadian federation.

The decade from 1870 to 1880 was a period of significant changes—changes inevitable in the development and expansion of Canada as a British dominion. The Hudson's Bay Company's title to Rupert's Land was extinguished by the joint action of the British and Canadian parliament and the transfer executed by an Imperial Order-in-Council, effective July 15th, 1870, and the whole of the Northwest was open for settlement and development.

The state of the country gave much concern to the Canadian government. The Indians, who had hitherto enjoyed peace and prosperity under the rule of the Hudson's Bay Company, were now at the mercy of cruel and lawless brigands and whiskey-traders from the United States. Moreover, the removal of the authority of the Hudson's Bay Company gave opportunity and license to the traditional enmities of the Indian tribes, and many bloody conflicts in the vicinity of Fort Edmonton took place in those transition days. "Half-breed hunters and others of the Red River Settlement," says Sam Steele, "never ventured west of Moose Jaw except in well-organized bands."

The coming of the Mounted Police in the fall of 1874 speedily established law and order. Late that fall "A" Division, under Inspector Jarvis and Sgt.-Major Sam Steele reached Edmonton via the Carlton and Victoria Trail, and life and property became as safe in the Saskatchewan Valley and throughout the Indian territories as in any other part of Canada.

The community began to grow outside the environs of the Fort and the Big House, and a town soon sprang up around the nucleus of the mission established by Rev. George McDougall in 1871. This was the beginning of modern Edmonton.

But as yet Edmonton had no means of communication with the outside world except by canoe or York boat, Red River cart or dog-team. After the expedition of Sandford Fleming in 1872 on a preliminary survey for the first transcontinental railway, and subsequent exploratory surveys which passed through Edmonton and the Yellowhead Pass, great hopes were raised and the first land boom of the city bloomed and faded when the railway route was deflected to the south and through the Kicking Horse Pass, thus establishing in Alberta a formidable rival to Edmonton in the city of Calgary.

Meanwhile, in 1876, mail service was established with Winnipeg, and a fleet of Hudson's Bay steamers—Northcote, Marquis and Northwest—gave a freight and passenger service between Winnipeg and Edmonton, continuing in operation until the railway reached Edmonton from Calgary in 1891. A telegraph line was built to Edmonton in 1878.

An important event in Edmonton's history was founding of the Edmonton Bulletin—Alberta's first newspaper—by the late Frank Oliver, in December, 1880. A study of its policy for nearly half a century indicates why this able and fearless friend of reform will always be remembered as the "Tribune of the West."

Jasper Avenue was named such in the spring of 1882, and other streets, like McDougall, McKay, Hardisty, McCauley, were named after prominent citizens whose names are still a household word in Edmonton. This was also the year of the famous claim jumping rumpus, when an offender in this respect had his new house dumped over the river bank.

The out-break of the half-breed and Indian Rebellion in the spring of 1885 gave the people of Edmonton thrills—reminiscent of former Indian war days. Edmonton was surrounded by several Indian reservations. Fortunately, through the influence of Father Lacombe, Rev. John McDougall, the Edmonton Home Guard, Inspector Griesbach, and the timely arrival of the Alberta Field Force under Major General Strange, peace was maintained. It would, however, be unfair to the Edmonton tribes to charge them with any positive desire to join the murderous bands of Big Bear, Little Pine and Poundmaker.

After the rebellion, immigration was very active in the Edmonton district. By 1890 many hundreds of families settled around the town—at Stony Plain, Fort Saskatchewan, Wetaskiwin, Clover Bar, Rabbit Hill, Beaverhills, Beaumont, St. Albert and Morinville. The growth of the country district was reflected in the growth of the town, and Edmonton was incorporated in 1892 with Matthew McCauley, Mayor; Geo. R. F. Kirkpatrick, treasurer; A. G. Randall, clerk; St. George Jellett, assessor and collector; Beck & McNamara, solicitors.

It is interesting today to note that in 1891 the people of Clover Bar sent a petition to Ottawa against the Calgary and Edmonton Railway crossing the Saskatchewan at Edmonton. "The present village of Edmonton," said the petition, "is not now and never can be the centre of the Edmonton district."

The next great event in the history of Edmonton came with the Klondike rush in 1897. Edmonton swarmed with hundreds of gold-seekers, bound overland to the Yukon gold fields. They were days of comedy and tragedy for the people, as they witnessed the incredible and fantastic preparations many of the gold-seekers made for such an arduous and dangerous journey. The Klondike Rush, however, made Edmonton internationally known, and created other interest in the town and district, just as the mines of Great Bear and Athabaska are developing interest today in Edmonton as the actual gateway to the riches of the North.

The year 1897 was not only a turning-point for

Edmonton, but for the whole of Western Canada—the new supplies of gold from the Klondike and from South Africa ushered in an era of prosperity for Canada and the world. In the next decade, millions of fresh capital, hundreds of thousands of new settlers, came to Canada, principally to the West. Edmonton and district received a generous share and began to grow by leaps and bounds. Since 1901 its population has grown from 4,176 to 81,621 in 1932. Railways began to gridiron the plains and centre upon Edmonton. In 1904 it was incorporated as a city, and the next year was named the capital of the new province of Alberta, inauguration day being September 1st, 1905. The occasion was celebrated by a procession of citizens led by Kenneth Macdonald, who came to Edmonton in 1861, and was the first white man to farm in the settlement outside of the Hudson's Bay Company, and Murdock Macleod, one of Riel's prisoners at Fort Garry in 1870. A few weeks later (November 24th) the Canadian Northern Railway reached Edmonton, the first spike being driven by Lt.-Governor Bulyea. The spike was made of silver taken from Dan Mann's mine at Fort Steele. In 1909 the Grand Trunk Pacific Railway reached Edmonton and was completed to Prince Rupert in 1914, thus putting Edmonton on a direct transcontinental line for the first time—an ambition cherished by its pioneers since 1881—a whole generation of anxious waiting.

From the time that the railway was built to the south bank of the Saskatchewan in 1891, a new town sprang up around the railway terminus—South Edmonton and later called Strathcona, which, at one time, was believed by its citizens to eclipse old Edmonton. However, in 1912, this barren spirit of rivalry was buried under the amalgamation agreement and Strathcona and Edmonton united as Greater Edmonton.

From the earliest times, Edmonton was a centre of trade and so it continues, due to its strategical position in Western Canada. It is the open door to nearly one-quarter of the area of Canada and the most active flying centre in the whole country, due to the developing trade of the North.

Edmonton has been a pioneer in municipal ownership and one of the few cities in Canada where the venture has been successful. The electric light and power system was installed in 1891 by a private company, and was purchased by the town in May, 1902. The same year saw a start on a modern waterworks system, and in 1904 the private telephone system was acquired. A municipal street railway was undertaken in 1909. Since the acquisition of these several utilities, there has been paid in profits into the City treasury, up to December 31st, 1934, the sum of nearly \$7,000,000, applied yearly to the reduction of taxes. The steady accumulation of such a surplus is incontrovertible evidence of the soundness of Edmonton's industrial and financial life.

# The Rt. Rev. John McLean

First Bishop of Saskatchewan

By D. N. McLEAN, ESQ.



THE RT. REV. JOHN McLEAN  
Consecrated First Bishop of Saskatchewan, 1874

**Y**OU have asked me (as his only surviving son) for a brief article on the life and work of my dear father, the Rt. Rev. John McLean, first Bishop of Saskatchewan.

As I was but a lad when he passed away, I must depend on other sources besides my memory for most of the particulars I can give you. I was too young to appreciate or understand the importance of his work and my memories of him are mainly of the intimate details of the family life.

My father was born November 17th, 1828, at Portsoy, Scotland, and graduated from the University of King's College, Aberdeen. He was ordained deacon August 1st, 1858, and priest by the first Bishop of Huron, Dr. Cronyn, December 15th of the same year.

He was a classmate of Rt. Rev. Robt. Machray, and when Dr. Machray was consecrated Second Bishop of Rupert's Land in 1865, my father accepted the wardenship of the College and became Arch-deacon of Assiniboia in 1866.

In 1874 it was decided to divide the huge diocese of Rupert's Land. Bishop Horden was appointed to Moosonee, Bishop Bompas to MacKenzie River and on May 3rd, 1874, my father was consecrated by Royal Mandate at Lambeth to the bishopric of Saskatchewan.

The task he had to face was tremendous. There was no episcopal endowment. There were only two missionaries in his vast jurisdiction and one

of whom died the year following his consecration. There were no railroads and my father, in order to reach his diocese, had to undertake a journey of five hundred miles by dog-cariote in mid-winter, and on his first trip through the diocese he covered two thousand miles with the thermometer often registering 40 below zero.

In 1878 my father visited England in an effort to raise funds for the bishopric endowment and other objectives, and in spite of the prevailing depression, was successful in raising a considerable amount, and as a result Emmanuel College was built and opened in 1879, the first institution for higher learning in the diocese.

Though only a boy, I can remember many incidents of the rebellion of 1885. The only brick buildings of any size in Prince Albert were the Presbyterian Manse and Church and practically all the women and children were gathered in the Manse, round which a cordwood stockade was built, the Church being used for a dining hall. We expected to be attacked at any time and I can remember my father going the rounds of the sentries, with words of cheer and encouragement.



D. N. McLEAN, ESQ.

I can remember, too, the mild sensation I created, even in those troublous times, by appearing at lunch in the church wearing my father's episcopal hat, my own not being apparently available. I am afraid in those days it was only a head covering to me.

I can remember too, the wonderful sermon my father preached on the Sunday following the fight at Duck Lake, with the Mounted Police and local militia drawn up in a square and my father standing by the flag staff in the centre.

After the synod meeting in the summer of 1886, he, though far from well, started out on a long trip over the diocese, his last visitation. Leaving home August 16th, 1886, he reached Calgary August 24th and held a confirmation in All Saints' Church, Edmonton, Sunday, September 5th.

The following day on going down the hill near the old Fort, the wagon was upset and all were thrown out. "My father became seriously ill and spent the next three weeks under medical care in Edmonton and eventually, as the only means of getting him home, a skiff was built, with a canvas shelter at the back, and in this he started out on the 600 mile water trip to Prince Albert. He never recovered from the hardships of this journey and gradually sank, until he passed away at 12 a.m., November 7th, 1886.

He rests outside the Chancel window in St. Mary's cemetery and his monument bears the inscription:

"Entered into the rest of Paradise, November 7, 1886,

John McLean, first Bishop of Saskatchewan, in his 58th year."

"I believe in the Communion of Saints."

As I write, memories of our intimate family life gather. My father was a great performer on that old-fashioned musical instrument, very little heard of these days, the Jew's harp, and my greatest treat was to have him set beside my bed, just before the sandman came, and play the tunes dear to my childish heart. I remember how surprised I always felt that the daddy who had so spent the Saturday evening, could come out to the middle of the Chancel on the Sunday morning (he never preached from the pulpit) and without note or reference, hold the rapt attention of his congregation, sometimes well on into the second hour.

For his diocese of Saskatchewan my father raised, clear of all expenses, the following funds:

Bishopric Endowment Fund	\$73,140.26
Divinity Chair, Emmanuel	
College	10,023.42
Louise Scholarship	340.00
W. McKay Scholarship	700.00
Clergy Endowment Fund:	
(a) General	4,000.00
(b) Stanley Mission	260.00
(c) Devon Mission	884.22



Harvest Festival, Poplar Lake

It took St. Peter's a long time to find its permanent home on 127th Street. In 1913 its first location was on a public fairway until the city refused to have it there. It went on a missionary journey to 131st Street and 111th Avenue in 1915. Still willing to meet circumstances it moved again in 1920 and today stands well to the fore, taking note of passing things and current events close to the "broad highway where moves the heart of things."

The tower and bell of Canon Newton's church at Poplar Lake is now part of St. Michael's Church (the Rev. Canon G. McComas).

The bell in Bittern Lake Church rings out in memory of Mrs. Catherine Haselwood, a most faithful member of the Church and a very missionary-minded member of the W.A.



ALL SAINTS' WILLING WORKERS

## The Women's Auxiliary---An Appreciation

IT is eminently fitting at this time, when our minds are directed to observe what God hath wrought in His Church, to recall the work that has been done in His Name through the Women's Auxiliary.

It does us no harm to remember that when the Church was first established, the inspiring story of which achievement is narrated in the Acts of the Apostles, the kindly offices and the works of faith of many women did much to spread the Gospel of Christ. From that time to this there have always been the same devoted people interested in the Church. They have beautified the Sanctuary, helped the destitute, clothed the poor, taken Christ Himself into the home and speeded the missionary on his way.

At a time when the Church in Canada experienced again the urge to greater missionary effort there came to the front a woman whose vision caused her to lay her hand to the task of coordinating all the efforts that were being made through the ministry of woman to assist the Church. The Story of the Beginning of the W.A. and

Mrs. Tilton's part in its organization is well known.

It was in the year just prior to that beginning that the first coordinated effort was made by women of the first Edmonton parish. It was a very humble effort. There was a debt on the organ used in the original St. Michael's Mission when Canon Newton first commenced services. Two ladies of the first All Saints' Parish very successfully organized a canvass and collected the money to pay the debt. They showed their faith by their works.

It is not possible to trace here the development of the various parochial guilds which came into being as the parishes grew. The record of the willing workers of All Saints, of the Parish Guild of Holy Trinity, and Christ Church and other parishes is one of unceasing effort. Furnishings for the churches, interest on mortgages, cost of organs were all paid for by the persistent effort of the women. With the increase of parishes the way was opened for a Diocesan W.A. All Saints' W.A. was first formed in 1904 with Mrs. Rolph



W. DIXON CRAIG, K.C., B.A., LL.B.  
Appointed Chancellor, 1933

president under the Diocese of Calgary. It was in 1914, however, that the Edmonton Diocesan W.A. came into being under Mrs. Melrose as president. One of the first efforts was the raising of \$4,000 for the Bishopric Endowment Fund. The first member to receive a Diocesan life membership was Mrs. Gray, mother of our first Bishop, the Rt. Rev. Henry Allen Gray. Today there are 112 Diocesan life members and four Dominion life members: Mrs. Petch, Mrs. Chamberlain, Mrs. F. Smith and Mrs. Melrose. Membership has increased until it now stands at 850. Its own Jubilee campaign results are not yet available but one thing is certain: greater unity has been achieved and if the members at the last W.A. Annual speak fairly, the spirit of Mrs. Tilton is still abroad.

There are 214 members in the Girls' Branch, 327 Juniors and 675 Little Helpers. Its pledges Diocesan and Dominion, amount to \$2,448.00.

During its lifetime the W.A. have had seven presidents: 1914, Mrs. Melrose; 1919, Mrs. Fane; 1920, Mrs. Pinckney; 1923, Mrs. Gray; 1924, Mrs. Chamberlin; 1930, Miss Lillingston; 1933, Mrs. Reid. One glance at these names will suffice to show that the leadership of the W.A. has been in the hands of women consecrated to the task.

A quiet faith and a practical enthusiasm characterizes their work. They have not been overcome by difficulties and the indebtedness of

the Church to them for their cooperation cannot be measured in words.

We do not think the Woman's Auxiliary seeks praise or commendation. We believe it only desires to serve in the sphere best suited to its unique abilities. It asks only to serve Him whose love constrains all who—

"Trust His word,

Who know and feel its power,  
To gladder service stirred."

The Church in thanking them makes glad recognition of the place that all women fill in the Christian Life where they in one unnoticed way or another carry on through the routine of life the graciousness of the presence of Christ.

The Rural Deanery of Camrose was attended by fifty-four delegates in 1934 at which the Bishop and the Archdeacon were present.

The old church of St. James, Beverley, is now the Parish Hall of St. Michael's.

The Parish Hall, close to St. John's Church, was the original church for Holy Trinity Parish and was moved five times in all during the rapid growth of that congregation.



THE HON. MR. JUSTICE FORD, D.C.L.  
Chancellor, 1913-1933



# Church Reminiscences at Edmonton during the Later Eighties

By J. R. MICHAEL, ESQ.

IT was in the winter of 1882 when I arrived in Edmonton as an Apprenticed Clerk to the Governor and Company of Adventurer's of England Trading into Hudson's Bay (commonly called The Hudson's Bay Company).

I was quite a youth, but the trips I had undergone and the few little adventures I had experienced en route to my destination, had knocked off a little of the polish I had brought with me from England.

Part of my duties with the H.B.C. was the herding of some of the spare horses usually kept in a pasture known as the Very Flats (now a recreation ground just west of the Parliament Buildings). It was while rounding up a bunch of these horses that I noticed a building on the top of a high bank at the further end, and which struck me as being of a sort of religious place owing to the form of the windows. This I inspected one Sunday afternoon, and which I had been informed was a stable belonging to a man named Groat.

As soon as I approached the building and looked in through the windows I was fully cognizant of what it was, and entering the main door was made doubly sure by seeing a small chancel in the north end with a reading desk attached to the railing on each side.

Carefully shutting the door I wandered around to the side. Here I noticed a little lean-to, and was about to take a peep through the window, when the door opened and a little man with sparkling blue eyes, white beard and moustache appeared and beckoned me in. This was none other than the Rev. Canon Newton, one of the first missionaries sent into that district.

My conversation with the Rev. Dr., as he was generally known, soon showed me how the land lay, that I at once resolved to do all I could to help him along.

This building was built of the natural timber and was put together by old Mr. Groat and a few others whom he got together, at as reasonable a cost as it was possible to make it. The land itself was I believe donated by Mr. Groat, it being part of his homestead, but whether the diocese obtained a deed for it I cannot say, but I rather think it reverted to Mr. Groat after the church was torn down and rebuilt in the town.

Here the services were held by the Canon every Sunday morning, summer and winter, who drove up some six or seven miles from his place in Belmont and which he called the Hermitage. It was here that he started a building which he intended for a school; I remember it was only half finished, but he brought his sister out from England to assist him in its operation.

The church on the Groat property he called ALL SAINTS. It had only a handful of a congregation, but they attended regularly and did their best to keep things moving.

I cannot refrain from mentioning the services of one real faithful attendant, viz., old Mr. Lenney, the Hudson's Bay blacksmith, who was an old highland Scotsman, and who would naturally be thought to belong to the old Presbyterian faith. But no! he attended All Saints' and I don't think he ever missed a Sunday. He was the Precentor, and led the singing in a way that some of the English street hawkers would be put to shame. His paraphrasing of the chants was something entirely new; he usually sang them alone, but no matter what was required, old Lenney was never stuck. He never forgot his water bottle, and always took care it was a white one so that the congregation could always see he was taking nothing stronger than water.

It soon became apparent that if the church was to progress to any extent changes of some nature would have to be made. This, however, was much more difficult to achieve than what one would expect. We did eventually manage to procure a small organ and form a bit of a choir and old Lenney's services duly rewarded and dispensed with.

This improvement helped for a while, but those who came from the town complained it was too far for them to walk, and started an agitation to get the church moved somewhere into the town where it would be handier.

The best that could be done in this matter was to rent the upstairs of Fielder's Hall, which he used as an implement warehouse, and hold evening services, and which was named ST. MICHAEL'S PARISH. Here the little Dr. held evening services, for he would not entirely forsake ALL SAINTS.

About this time Bishop McLean was paying a visit to his diocese, which proved to be his last; for when he was departing his team took fright and ran off down the hill towards the H.B.C. pasture, upsetting the rig and throwing the bishop and the driver against the bank. His Lordship sustained internal injuries from which I do not think he fully recovered. The writer saw the whole accident and had to support his Lordship alongside the road until assistance arrived.

St. Michael's held together for a while, but it was soon obvious we would have to close it. However, it started action which eventually bore fruit.

When Bishop Pinkham was appointed, it was felt that the opportunity was ripe for concerted action in getting a church inside the town, and after his visit to us, All Saints' was pulled down and rebuilt on some lots on Jasper Avenue, which I am inclined to think was part of the Hudson's Bay Reserve.

Eventually the bishop sent up Rev. Charles Cunningham, who was only in deacon's orders, and apparently just out of St. John's College, Winnipeg, a tall athletic fellow who was sent in the hope he would be able to build on the foundation already laid by Dr. Newton.

This was the commencement of a new phase of development of the parish of All Saints. A choir was organized under the leadership of Mr. A. G. Randall, a new organ purchased, and a fund for a new church started; many donations were gathered from our friends in eastern Canada and the Old Country, and was still being carried on when the writer left Edmonton in 1893.

Great credit must be given to a band of ladies who organized themselves into "The Willing Workers." The name was well suited, for I cannot remember ever having come across anything like them, the cooperation was almost perfect, they were all liked and their efforts were always successful. Their work was prodigious, and it was soon realized that the old Anglican faith had at last been sown in productive soil.

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From  
**"The Mission Field"**

August, 1877  
 SASKATCHEWAN  
 THE BISHOP'S JOURNEYS  
 REVIEW OF MISSIONS

**L**ETTERS received from this diocese tell, as usual, of energetic work. The Bishop wrote from Edmonton on December 20th, 1876:

"I am now in the Mission of the Rev. Dr. Newton, which is from 450 to 500 miles west of

Prince Albert Settlement, my temporary headquarters.

"I have made the journey by dog cariole over the snow. I left Prince Albert on November 29th, and reached Carlton on the 30th, Battleford on December 4th, Fort Pitt on December 7th, and Fort Edmonton on the 17th December.

"I had services at Battleford and Fort Edmonton with excellent congregations. At Fort Pitt I was, by appointment, joined by the Rev. J. A. MacKay, C.M.S., Secretary for my diocese. We are travelling together for the purpose of looking out for proper localities for new Indian Missions.

"I have camped out in the open air nineteen nights already, and expect to sleep in the same way every night except two or three for the next three weeks.

"I had a good meeting at Edmonton yesterday, when a church-building committee was formed. I promised aid towards the church from the S.P.C.K. to the amount of a hundred pounds."

In the Return made to the Society by the Rev. Dr. Newton at the end of last year, his new mission of Edmonton is described as about twenty-five miles in extent, including Fort Saskatchewan, the Upper Settlement, Fort Edmonton, and Ling Lake. He writes:

"We sometimes go beyond these places to visit the camps of government men whose duties bring them into this extreme north-west. In this section of the country the people are chiefly half-breeds. The whole population is estimated at about a thousand. My own Mission consists of twenty-five families, with a varying number of Her Majesty's mounted police forces. During the year congregations have varied from ten to forty persons, the average attendance being about twenty. There are seven resident communicants, often increased by gentlemen on the Canada Pacific Railway survey, and by others passing to the Forts of the Honourable Hudson Bay Company. From the newness of the Mission, no candidates for Confirmation have been presented, though five at least are being prepared. Several unbaptized Crees frequently attend service at Edmonton proper, and receive the attention of the missionary. From the scarcity of money in this place no offertory is possible, yet the people have paid their own incidental expenses, amounting to fifty-five dollars. Also, on a late visit from the Bishop, a most influential committee was formed for the purpose of erecting a small church near the Fort at Edmonton. The chairman is Colonel Jarvis, who is in command of Her Majesty's mounted police force in the district. Sunday Schools have been held at Edmonton and at the Upper Settlement. Besides there are often week-day classes for religious and general instruction, all of which are chiefly managed by the clergyman."

Further details respecting that and other missions are given by the Bishop of Saskatchewan, who wrote to the Society from Prince Albert Settlement (near Fort Carlton), in the North-West Territories of Canada, on the 22nd of February, 1877:

"In estimating the progress which Dr. Newton has made, it must be remembered that he went into the Edmonton district at a time when, after many years of work in the country, the Wesleyan Methodists had, in the absence of all Church ministrations, gained over the whole English-speaking population. Nearly all of these people were brought up in the Church in various parts of Rupert's Land. At Victoria, which is about seventy miles east from Fort Edmonton, I was told that every family belonged originally to the Church. The Canadian Methodist body support a missionary at Victoria, and another at Edmonton. Originally the Missions were supported for the benefit of the Indians, but the influx of settlers has so far changed their character that they may now be called ordinary Colonial Missions. I am not at all afraid of our Church work in the Edmonton district. The committee formed for building a church when I was there included all the people in influential positions, and some of the best settlers. The district is a magnificent section of country, containing vast forests of timber, immense beds of coal, land of excellent quality, and fishing lakes.

"The progress of the Settlement as yet is slow, simply because of the great travelling and freighting difficulties. The future depends largely on the opening of the Canada Pacific Railway, and also the placing of steamboats on the Saskatchewan. The history of the railway is no doubt well known to you. It is a gigantic work, and its very magnitude has brought out difficulties that are serious enough in the eyes of a young country like Canada. But, though the work has not progressed as rapidly as was expected, yet it is going on, and sooner or later we shall reap the benefit of it. As yet only one line of steamers has been placed on the river. It consists of a boat that runs between Edmonton and the Grand Rapids near Lake Winnipeg; the goods are there landed and carried past the rapids by land, and then shipped on another steamer running between the mouth of the river and Manitoba."

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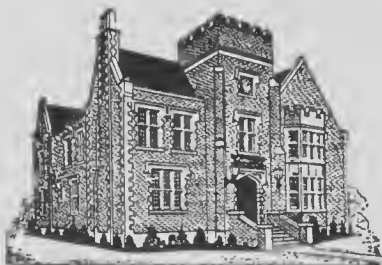
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# Spiritual Heritage

By the Rev. Canon W. Leversedge

"Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged."



THE REV. CANON W. LEVERSEDGE

THE history of the Diocese of Edmonton is bound up with the development of the West. The Diocese itself being the logical outcome of that dual process, by which a relatively unknown land yielded its secrets to an adventurous band of pioneers and frontiersmen, and became the Mecca of an ever increasing band of homeseekers, the Granary of the British Empire. And the passion of the Christian Church to bring to native Indian and Colonist alike, the message of One Whose love embraced all men. Her agents, too, were pioneers, adventurous men, who scorned ease, that they might plant the banner of "The Cross" in the new land, who, undeterred by vast distances and loneliness faced the hazards of the long trail, and from the Arctic to the International boundary, from the Great Lakes to the mountains, went bravely upon their errand of ministering in the name of One Who said, "I am amongst you as he that serveth."

To that task was given unstintingly the stored up resources of the Church: Ecclesiastical Statemanship, Ripe Scholarship, Pastoral Wisdom, Sainthood and Devotion, men and money, in a steady stream.

Strategic points were occupied, churches, Schools, hospitals were built, and as the little stream of settlers found its way into the new land, and the stream developed into a mighty flood, the newcomers were welcomed by the Church of their fathers (who shall say how differently the story of "The West" might have been written, had it been otherwise).

To scan the records of that Pioneer effort brings a thrill of pride and thankfulness—as when one looks at the names inscribed on the Battle Flag of a famous regiment, where each name brings memories of heroism. Here are a few of the names on the Flag of the Western Expeditionary Force of the Christian Church:

Fort Douglas, Winnipeg.....	1820
Cumberland and Devon Mission—	
The Pas.....	1840
Stanley.....	1850
Prince Albert.....	1874
Sandy Lake and Edmonton.....	1875
Battleford.....	1876
McLeod.....	1879
Blood Reserve.....	1880
Grand Rapids.....	1881
Blackfoot Crossing.....	1883
Calgary.....	1884
Lethbridge.....	1885
Fort Pitt.....	1888
Beaver Lake and Surgeon Missions.....	1894
Strathcona and Wetaskiwin.....	1896
Leduc.....	1899

Think of the vision and courage necessary to set apart the Dioceses of Athabasca and Saskatchewan in 1873; of the tasks the two Bishops, Bompas and Maclean—Consecrated in 1874—faced, and to which they gave so richly of their splendid qualities. Or think again of the far seeing vision of the second Bishop of Saskatchewan, W. C. Pinkham, when in 1887, five days after his Consecration, he took steps to set apart the Provisional District of Alberta into a separate diocese of Calgary. In 1907 came the Archdeaconry of Edmonton, in 1910 there came from the Motherland, financed by the generosity of the Mother Church, that splendid group of men—the Archbishop's Western Canada Mission, who left an indelible impression in the hearts of those to whom they ministered; and in 1913, the formation of the Diocese of Edmonton, with the election of its first much loved Bishop—himself a pioneer.

And what shall I more say, for the time would fail me to tell of the host of those by whose ministry the Church has been enriched, and who, having obtained a good report by faith, received not the promises; God having provided some share in the common task for us, that they without us should not be made perfect.

Truly, we have a goodly heritage.

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Ven. F. C. Cornish, Archdeacon and Secretary-Treasurer, Suite 16, Arlington Apts		Rev. Canon W. Leversedge, Rural Dean, Vermilion.	
<b>RURAL DEANERY OF EDMONTON:</b>		Rev. T. W. Teape .....	Kitscoty.
<b>All Saints'</b>		Rev. P. A. Rickard .....	Clandonald.
Rev. Canon E. Pierce-Goulding, Rural Dean .....	10523 99th Ave.	Rev. P. C. Lindsay .....	Manville
Rev. C. B. Beck .....	10161 107th St.	Rev. E. H. Webb .....	Chailley, R.R. 2, Manville
<b>Holy Trinity</b>		Rev. C. E. F. Wolff .....	Vegreville.
Rev. G. G. Reynolds .....	8319 101st St.	Mr. A. E. Peterson ..	Frog Lake.
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